

Tawheed Class #16

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CLASS SIXTEEN

Alhamdulillah Rabbil-‘Aalameen that we were able to conduct the class today. This is the sixteenth class on Al-Usool Ath-Thalaathah.

We are on the first of the three matters in Chapter Two:

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا ، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

Our first topic today is:

لَمْ يَتْرُكْنَا هَمَلًا

We talked about Lordship and we talked about the Provider. When we establish Allah created and provided, the author moves on to why He created us. Why did Allah create us? He did not leave us without a purpose. That creation and provision was for a purpose and this is subtitle C.

1C: HE DID NOT CREATE US WITHOUT A PURPOSE

Why did He create us? Why did He provide for us? The author says:

لَمْ يَتْرُكْنَا هَمَلًا

He did not create us without a purpose.

WHAT IS HAMALAA?

What is a Haamil (هامل) or what is Hamalaa (هملا)? Even with the dialects today and the slang form of the Arabic that we have today, you hear on the tongues of many that they refer to someone as a Haamil. And when they refer to that, they mean someone who has no purpose or no job. Usually they refer to it in materialistic failure and they call him a Haamil. This is actually a unique term that was used amongst the Arabs back in the old days. Originally, it was used to refer to camels or animals that are unbridled or have no shepherd

or herdsman. Basically animals running day and night in the wild, that are left loose and unattended. That is what Hamalaa is.

Here it applies to animals in the form of human animals. They are those who have no spiritual purpose or guidance in their life. They run on this earth like wild animals, unrestrained by the guidance of Allah. They run day and night with no guidance from Allah, just like animals running in the wild day and night.

Let the Qur'an define to you what Hamalaa is.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ ۖ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

And surely, We have created many of the Jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. (Surat al-A'raaf: 179)

The verse says:

أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ

They are like cattle, nay even more astray; those! They are the heedless ones.

...الَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ

﴿محمد: ١٢﴾

Those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode. (Surat Muhammad: 12)

INCORRECT OPINIONS ON THE PURPOSE OF OUR CREATION

A believer must know why he was created. You have to know that. You have to know why Allah gave you provision and why Allah created you. If you ask someone the question of our topic:

لَمْ يَتْرُكْنَا هَمَلًا

Why were you created? You are going to find so many different answers. Some will say it is a wisdom only Allah knows. They put an Islamic touch in an ignorant way. Yes that is true that Allah has wisdoms that we do not know in some matters, but in this matter you must know.

Allah said:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿الْقِيَامَةِ: ٣٦﴾

Does man think that he will be left Sudaa [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? (Surat al-Qiyaamah: 36)

Another category is like the famous poet early in this century who said:

جئت لا أعلم من أين ولكني أتيت

I do not know how I got here, but I got here.

ولقد أبصرتُ قدامي طريقاً فمشيت ، وسأبقى ماشياً إن شئتُ هذا أم
أبيت

I found a path before me so I walked, and I will continue walking whether I like it or not.

كيف جئت ؟ كيف أبصرتُ طريقي ؟ لست أدري

He went on to say how I got here? How I saw that path in front of me? I do not know, but I got here.

This was a popular belief among a lot of people. In the sixties, Shaykh Kishk gave a Khutbah on this because this was a poem, but there was a singer who made this poem famous. The singer who sang that song was of the same name as the author of this book – his name was Muhammad Ibn Abdul-Wahhaab. The singer was basically in his late sixties and Shaykh Kishk told him you are a span away from your grave, and you are speaking and uttering words of Kufr and you do not know what you were created for. He broke down the poem and how it has matters that are Kufr.

From listening to Shaykh Kishk, I thought it was the words of the singer, but it turned out that the words were a poem from another wretched poet. He was from Lebanon and he came to this country. His name is Ilyaa Abu Maadhi and many of you have probably heard of him. He came here in 1910 or so and lived in the United States. I say this because even though they were popular in the sixties, these wretched characters were stars in the Arabic world for millions and millions. He is a peer to the singer Umm Kulthoom – the woman who in her funeral had four million people follow her. Any one of you who is Arabic over here, ask your parents or your grandparents for sure who Muhammad Ibn Abdul-Wahhaab the singer is and who Umm Kulthoom is.

When it is millions elevating such filth and gutter to a star like status, that is why that was the defeated and humiliated generation. The generation Muhammad Ibn Abdul-Wahhaab the singer and Umm Kulthoom raised were met by humiliation after humiliation. In 1948, between the fifties and sixties, 1967, 1969, 1973, and between 1971 and 1980. Read history. That Muhammad Ibn Abdul-Wahhaab raised a generation of humiliated, dishonoured Hamal who do not know their purpose on this earth. This Imaam Muhammad Ibn Abdul-Wahhaab raised a generation on Al-Usool Ath-Thalaathah and on Tawheed, who learned the purpose of their creation and in return revived Tawheed for this Ummah.

So many say they were created for a wisdom only Allah knows. No, you have to know this wisdom too. This is the kind of wisdom that you have to know. Some say they do not know how they got here and throw around Kufr statements like that poet and singer we mentioned. Some of them say Allah created us for worship, which is the correct answer, but their understanding is superficial. They are not deep and substantive in what worship is, and that is basically the topic of our Tawheed – all that relates to why we were created. Some adopt the devilish thinking of some Greek philosophers who say that Allah created the universe and forgot, and that is why there were so many problems among the people on earth (because Allah forgot about us). Astaghfirullah. Allah responded to all that centuries before they even uttered it. He said:

...وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ مريم:

And your Lord is never forgetful. (Surat Maryam: 64)

And then you have other people who say the universe is the fun and play of Allah. Astaghfirullah. Likewise, Allah responded to them.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ المؤمنون:

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” (Surat al-Mu’minoan: 115)

Then you have a group who will say that you live your life, then you die and it is over and done with. If this was true then death would be the goal of nearly every living being, but death is the start. Then there is the grave, then there is resurrection, then there is reckoning, then there is the scale, then there is the Siraat, and then there is eternal Hell and Heaven.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۚ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
عَمِلْتُمْ ۚ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿التَّغَابُن: ٧﴾

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad sallallahu 'alayhi wa sallam): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah." (Surat at-Taghaabun: 7)

YOU WERE CREATED FOR A PURPOSE

The point is that one must know he was created for a purpose. You have to know that you were created for a purpose.

In reality, this life is a test to see who fails and who wins. Allah called it a test.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا... ﴿الْمَلِك: ٢﴾

Who has created death and life, that He may test you which of you is best in deed. (Surat al-Mulk: 2)

Allah wants you to prove through your action and through this test who is righteous and who is not. This life is not a mall or a supermarket that closes at nine o'clock and then it is over and done with one's death.

لَمْ يَشْرِكْنَا هَمَلًا

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿الْأَنْبِيَاء: ٤٧﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. (Surat al-Anbiyaa': 47)

Allah is going to set up a real balance (a real scale of justice) on the Day of Resurrection and no one will be dealt with unjustly. If it is a tiny weight of a mustard seed or even less than that, Allah will bring it and He is the sufficient to take account of what you did in the previous life.

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿الزلزلة: ٣﴾

And man will say: "What is the matter with it?" (Surat az-Zalzalah: 3)

It is the Day when one says what is going on here? What is it that is going on here?

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ﴿١٣﴾ اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

﴿الإسراء﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." (Surat al-Israa': 14)

On the Day of Resurrection, We shall bring the deeds in the book and it will be presented.

اقْرَأْ كِتَابَكَ

"Read your book."

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَقَرٌّ ﴿القمر: ٥٣﴾

And everything, small and big is written (in Al-Lawh Al-Mahfoodh already beforehand i.e. before it befalls, or is done by its doer). (Surat al-Qamar: 53)

Everything small and big is written down.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿النجم: ٣٩﴾

And that man can have nothing but what he does (good or bad). (Surat an-Najm: 39)

He created us to follow His guidance.

لَمْ يَتْرُكْنَا هَمَلًا

The verses on this are numerous and numerous.

SAVE YOURSELF FROM HELL

A man went to Ibn Umar radhiallahu 'anhuma and he said Abu Abdur-Rahmaan or Ibn Umar. Abu Abdur-Rahmaan was his Kunyah and Ibn Umar is attributing him to his father. He said did you hear anything from the Prophet sallallahu 'alayhi wa sallam in Najwaa (in private) that you want to share?

هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّجْوَى ؟

Did you hear anything in private you can share with me?

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : يُدْنِي الْمُؤْمِنُ مِنْ رَبِّهِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ ، فَيُقَرِّرُهُ بِذُنُوبِهِ

Ibn Umar said I heard the Prophet sallallahu 'alayhi wa sallam say the believer will be brought near his Lord and Allah covers him with a screen and asks him, and he confesses.

تَعْرِفُ ذَنْبَ كَذَا ؟

Allah will ask him do you know you did this? Did you know that sin? He will go over the sins.

يَقُولُ : رَبِّ أَعْرِفُ

Twice he will say I know. I know Yaa Allah. He confesses his sin, there is no way out of it.

فَيَقُولُ : سَتَرْتُهَا فِي الدُّنْيَا وَأَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ تَطْوِي صَحِيفَةً حَسَنَاتِهِ

I concealed it in the world before and I am going to forgive it to you today, then his registry of deeds folds up.

وَأَمَّا الْآخَرُونَ أَوْ الْكُفَّارُ فَيُنَادَىٰ عَلَىٰ رُءُوسِ الْأَشْهَادِ هَؤُلَاءِ الَّذِينَ كَذَبُوا
عَلَىٰ رَبِّهِمْ

The other ones (the disbelievers) – it will be announced publicly before all the people. Those are the ones who lied and disbelieved in their Lord.

عَدِيَّ بْنِ حَاتِمٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا مِنْكُمْ مِنْ
رَجُلٍ إِلَّا سَيَكْلُمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ ، فَيَنْظُرُ أَيَمَنَ
مِنْهُ فَلَا يَرَىٰ شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَىٰ إِلَّا شَيْئًا
قَدَّمَهُ ، ثُمَّ يَنْظُرُ تَلْقَاءَ وَجْهِهِ ، فَتَسْتَقْبِلُهُ النَّارُ .

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ
وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ

In at-Tirmidhi. There will be none amongst you except that Allah will speak to him with no interpreter (with no barrier). You are going to go stand before Allah. Imagine that reality of standing before Allah. Wallahil-'Adheem it is going to happen, so focus as it is going to happen and imagine it as it is going to happen. He is standing before Allah, he looks to his right and he sees nothing but his deeds.

ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ

Ash'ama Minh (أَشْأَمَ مِنْهُ) means he looks to his left. Then he looks to his left, and then he sees nothing but his sins. Wallahi it is a scenery that tears the hearts. His deeds are to his right, his sins are to his left, and then he looks in front of him. He sees Hell and there is no escaping it. Good and bad, wretched and successful – all are heading to the direction of Hell. Where are they going? They are going to the direction of Hell. The righteous are going over

it and not in it, and the wicked are going in it. Nas'alullah an-Najaa (نسأل الله النجا). Then there are those who go over it but get clawed in it, and then there are those who go at the various speeds that we know from the famous Hadith about that. The Hadith says that everyone looks in front of him and sees Hell, then it continues.

The purpose is save yourself from Hell, even by giving a portion of a date in charity, so you can present it to Allah on the Judgment Day that you gave that. Save yourself from Hell, even by giving that tiny little thing.

...فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْغُرُورِ ﴿١٨٥﴾ آل عمران

And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).
(Surat Aali 'Imraan: 185)

ALLAH IS INDEPENDENT OF HIS CREATION

You were created and you need Allah. Do not ever think Allah created us to have more creation. Do not ever think that Allah created us because He needs our support. He created us and He is Al-Ghanee (الغني) – He is independent of His creation.

The authentic Hadith al-Qudsi in Sahih Muslim:

يَا عِبَادِي : إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّوَنِي ، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

O My servants, you cannot reach me to harm me, nor can you reach Me to benefit Me.

يَا عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتَقَى قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا

O My servants, if from the first to the last of you, human and Jinn (every one of you with nobody left out) were as pious as the most pious man you can think of, that is not going to increase My kingdom.

That is Allah telling you that. Your piety will not increase the kingdom of Allah and you are not doing Allah a favour by doing deeds.

يَا عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبٍ
رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

O My servants, if your first and your last and your human and your Jinn (every one of you) were as wicked as the most wicked man, human or Jinn on the face of the earth that you can imagine, that would not decrease My kingdom any tiny little bit.

Allah is speaking to you, because this is a Hadith Qudsi.

يَا عِبَادِي : لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُونِي ، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا
كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

O my servants, were the first of you and the last of you to get together, your human and your Jinn (every last one of you) in one place and request of Me everything they wanted, and I gave every one of them that which he requested, it would not decrease My kingdom any less than a needle decreases the sea if it is put into it.

Go to the Atlantic Ocean, put a needle or a string in the middle of the Atlantic Ocean and then take it out. How much less did the Atlantic Ocean become? That is the Atlantic Ocean. Allah runs, rules and owns the universe.

يَا عِبَادِي : إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ، ثُمَّ أُوَفِّيكُمْ بِهَا ، فَمَنْ وَجَدَ
خَيْرًا فَلْيَحْمَدِ اللَّهَ ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ

Here is the conclusion. O My servants, it is only your deeds that I reckon up for you. I gather and collect them, add them up and register them for you for the Day of Recompense, so you can be judged by them. Whoever finds good, let him praise Allah. And whoever finds other than that, let him not blame but himself.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا... ﴿الأعراف: ٥٦﴾

And do not do mischief on the earth, after it has been set in order. (Surat al-A'raaf: 56)

Meaning the entire earth was created for worship. The purpose of the universe was for worship and whoever does not do worship has caused mischief. That is the meaning of the verse.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدىً ﴿القيامة: ٣٦﴾

Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? (Surat al-Qiyaamah: 36)

Does man really think he will be left neglected? You really think you are going to live fifty, sixty, seventy years or whatever you may live that Allah grants you, and then it is over and done with?

After Allah talks about the human and how he is a drop of sperm and then a clot, Allah says:

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ﴿القيامة: ٤٠﴾

Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things). (Surat al-Qiyaamah: 40)

The One who does that and created you from an emitted sperm and then a clot – He cannot resurrect you to question you again?

So we established that we have a purpose in this life and a goal to attain – to be saved from Hell and to attain the highest level of Heaven. That is what we have to work on.

1D: HE SENT MESSENGERS TO US

الأُولَى : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا ، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ
أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

He sent Messengers to us:

بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا

He (Allah) created us and provided for us. That is A and B. Why? So we can worship Him, which was C. C was why and D is how.

We need to be taught how to worship Allah to achieve the purpose He created us on this earth for, and that is why He sent us Messengers who are bearers of good tidings and warners from Hellfire. Just because we are in the technology age, we have iPhones and computers, and just because we are advanced in transportation, communication and medicine, it does not mean we can figure out what pleases Allah on our own. We cannot neglect the desperate need we have for Messengers, for guidance on this earth. From His mercy, Allah the Mighty and the Majestic sent mankind Messengers. He sent us Messengers and we are the honoured Ummah that got the beloved Messenger Muhammad sallallahu ‘alayhi wa sallam. He related to us the Ayaat, he purified us from all types of evil, and he taught us the Book and wisdom, because before that we were in manifest error. We were in the gutter.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

﴿الجمعة: ٢﴾

He it is Who sent among the unlettered ones a Messenger (Muhammad sallallahu ‘alayhi wa sallam) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: Legal ways, orders, acts of worship, etc of Prophet Muhammad sallallahu ‘alayhi wa sallam). And verily, they had been before in manifest error. (Surat al-Jumu’ah: 2)

Just as Allah sent us the Prophet Muhammad sallallahu ‘alayhi wa sallam, He sent Messengers before to the people.

...وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فاطر: ٢٤﴾

And there never was a nation but a warner had passed among them. (Surat Faatir: 24)

There was not a nation except Allah sent a warner (a Messenger) to teach them and to tell them the purpose of life.

Allah sent Messengers to creation so that it will be proof established for them or against them.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿المائدة: ١٩﴾

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad sallallahu ‘alayhi wa sallam) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: “There came unto us no bringer of glad tidings and no warner.” But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things. (Surat al-Maa’idah: 19)

O people of the Scripture, We have sent you a Messenger to make things clear for you. Why?

أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ

Lest you say: “There came unto us no bringer of glad tidings and no warner.”

So that you will not say that no one taught us, and no one came to us and gave us the glad tidings and a warning. Here you have him – a bringer of glad tidings and a warner. The Messengers they got and the Messenger we got, and that which came to them. It was from the wisdom of Allah that He sent Messengers to creation as bearers of good tidings and as warners. Why? We said it – it is impossible for us to achieve the goal that Allah put us on this earth for (to worship Him) in the manner that pleases Allah, without Messengers to teach us. Messengers are the ones who explain and educate to us what Allah is pleased with and whatever displeases Allah.

When it was finalised with the Prophet Muhammad sallallahu ‘alayhi wa sallam, Allah says to him:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿سبأ: ٢٨﴾

And We have not sent you (O Muhammad sallallahu ‘alayhi wa sallam) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Surat Saba’: 28)

O Muhammad sallallahu ‘alayhi wa sallam, We sent you as a Messenger to all mankind (to give glad tidings and to be a warner), but most do not comprehend or do not realise.

...وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فَاطِرُ: ٢٤﴾

And there never was a nation but a warner had passed among them. (Surat Faatir: 24)

There never was a nation except but there was a warner that was amongst them.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc [i.e. do not worship Taaghoot besides Allah]).” (Surat an-Nahl: 36)

We sent among every single nation or community a Messenger telling them worship Allah, and stay away from and denounce the Taaghoot (make Baraa’ from the Taaghoot).

All these verses and hundreds more establish the proof for what the author is talking about over here:

بَلْ أَرْسَلْنَا إِلَيْنَا رُسُلًا

He sent us Messengers.

We will get more into Messengers at the core of the book Inshaa Allah, so that should be sufficient for D.

1E: WHOEVER OBEYS HIM WILL ENTER PARADISE

The author says:

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter Paradise and whoever disobeys him will enter Jahannam.

‘Aafaan Allahu Wa Iyyaakum Min Thalik (عافانا الله وإياكم من ذلك).

Here is how it is broken down. The Chapter Two that we are on right now has three matters. The First Matter is what we are working on and we broke the First Matter into six subcategories (A to F). The first two (that Allah created and provided) are an introduction. The second two are the body. Why did Allah create us? To worship Him. How do we do that? He sent us Messengers. That is the second two. Now it is the final two (E and F) which are the conclusion. You obey the Messengers and you do what you are supposed to do, then it is Jannah. You disobey and it is Jahannam. 'Aafaan Allahu Wa Iyyaakum Min Thaalik. You must obey the Messengers.

Allah said:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ... ﴿النساء: ٨٠﴾

He who obeys the Messenger (Muhammad sallallahu 'alayhi wa sallam), has indeed obeyed Allah. (Surat an-Nisaa': 80)

THE QUR'AN AND SUNNAH ARE EQUAL AS SOURCES OF LEGISLATION

Let us start off with an important point, and that is an important point regarding obedience to the Messenger. When there is an authentic Hadith in the context of proving something in matters of legislation, it is at the same level as the Qur'an. If I tell you an authentic Hadith as proof on something (and when we talk, we talk about only authentic Hadith), then that is just as if you found it in the Qur'an. There is no difference. In matters of Halaal and Haraam (do or do not), it is the same.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ... ﴿المائدة: ٣﴾

Forbidden to you (for food) are: Al-Maytah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine. (Surat al-Maa'idah: 3)

Look at that verse. In this, Allah considers all corpses and all blood Haraam. If you stop there, then fish is Haraam. You say oh look I found it in the Qur'an, like a lot of ignorant people do particularly on this matter and on other matters. If you take it alone then fish is Haraam. That is why you have to take it together with the Sunnah. In a Hadith the Prophet sallallahu 'alayhi wa sallam said there is two dead things and two blood things that are lawful. The locust and the fish, and the liver and the spleen. So you had to have taken the Qur'an and the Sunnah together.

أَلَا وَإِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ

I have been given the Qur'an and something like it. Mithlahu (مِثْلُهُ) – like it, not something under it.

In many verses in the Qur'an:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ... ﴿الأنفال: ٤٦﴾

And obey Allah and His Messenger. (Surat al-Anfaal: 46)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ... ﴿المائدة: ٩٢﴾

And obey Allah and the Messenger (Muhammad sallallahu 'alayhi wa sallam). (Surat al-Maa'idah: 92)

It never said obey, and then (Thumma (ثُمَّ)). It says Wa (وَ), which means and. Thumma means and then, but it always uses Wa.

Some use the supposed Hadith that it is rare to open a book of Usool of the old books and find this Hadith not in there. It is supposedly when the Prophet sallallahu 'alayhi wa sallam sent Mu'aadh to Yemen, which he did, but this portion of the Hadith is correct. The other portion is that he asked him what are you going to judge by? He said by the Qur'an. He said if you do not find it in the Qur'an? He said I will go to the Sunnah. He said what if you do not find it in the Sunnah? You go to the Ijmaa'. The latter portion of the Hadith is what we are talking about here. The saying gives preference to the Qur'an in matters we mentioned, and that would have been a strong proof opposing what I just said. The only problem is that it is not attributed to the Prophet sallallahu 'alayhi wa sallam in the fact that both its Sanad (سند) and its Matn (متن) are Munkar (منكر). The chain and the Hadith itself are classified as Munkar.

In matters of legislation (Haraam and Halaal), both the Qur'an and the Sunnah are equal. Applying matters of belief found in the Qur'an and the Sunnah are equal. Applying matters of worship found in the Qur'an and the Sunnah are equal. Applying matters that pertain to rules and regulations when dealing with others found in the Qur'an and the Sunnah are the same. When you are told to do it in the authentic Sunnah, it is no different than when it is in the Qur'an telling you to do it. There is no difference, meaning when Allah says do and do not, and the Prophet sallallahu 'alayhi wa sallam says do and do not, it is the same. Why? Because both the Qur'an and the Sunnah came to us on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam. We got it through the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam. The meaning of both revelations (the Qur'an and

the Sunnah) is from Allah. You are obligated to do what you are told in both the Qur'an and the authentic Sunnah. And to both the Qur'an and the Sunnah, you say I hear and I adhere.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿النجم: ٤﴾

It is only an Inspiration that is inspired. (Surat an-Najm: 4)

The Prophet sallallahu 'alayhi wa sallam is nothing but a revelation.

THE QUR'AN HAS A HIGHER STATUS IN OTHER AREAS

Yes in other matters, the Qur'an has higher status. For example, the Qur'an is the word of Allah. The meaning of both is from Allah, but the Qur'an is the word of Allah. The Hadith is the word of the Prophet sallallahu 'alayhi wa sallam and the meaning is from Allah. Another matter where the Qur'an is of higher status is in the recitation of the Qur'an. You get ten Hasanaat for every single letter you read in the Qur'an. That does not apply to the Sunnah, so it has a higher status in that. A third area where it has precedence is that with the Qur'an, many of the 'Ulamaa say that you cannot touch it without having Wudhu. It is a disputed matter and the majority go to the fact that you cannot touch it without having Wudhu, which is not disputed in the Hadith. You should show respect, but it is not a disputed matter in the Hadith.

OBEDIENCE TO THE PROPHET MUST BE COMPLETE OBEDIENCE

Obedience to the Prophet sallallahu 'alayhi wa sallam must be total, complete, blind obedience. You cannot pick and choose. You cannot say oh in the Masaajid I am going to take the Ibaadah and Salah, but outside the Masaajid it is a whole different story. Legislation and ruling – that is a whole different story. Or you are going to say I pray, I fast and I wear Hijaab, but then suddenly a traditional event comes where the family do it and it is a major sin, so you collapse in front of that and you go ahead and do it.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

﴿الأحزاب: ٣٦﴾

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error. (Surat al-Ahzaab: 36)

When Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam make a decision, it is not the choice of any believer (male and female) to have an option of their own decision. Whoever disobeys Allah and His Messenger has went astray and is in total manifest error.

Look at how it mentioned:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ

We said before that if He said Mu’min it would have been sufficient, but that is to emphasise and show it is every single one of you.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿النور: ٦٣﴾

Make not the calling of the Messenger (Muhammad sallallahu ‘alayhi wa sallam) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger sallallahu ‘alayhi wa sallam). And let those who oppose the Messenger’s (Muhammad sallallahu ‘alayhi wa sallam) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc) befall them or a painful torment be inflicted on them. (Surat an-Noor: 63)

Those who oppose the orders of the Prophet Muhammad sallallahu ‘alayhi wa sallam – beware, a Fitnah is going to hit you. Those who disobey the orders of the Prophet sallallahu ‘alayhi wa sallam – a painful torment is going to hit you. What is Fitnah here? Fitnah here is either possibly disbelief, but it is also earthquakes, trials, afflictions, overpowering of tyrants amongst you and overpowering of enemies amongst you. Who gets all that? If you disobey the commands of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا... ﴿النور: ٥١﴾

The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (sallallahu ‘alayhi wa sallam), to judge between them, is that they say: “We hear and we obey.” (Surat an-Noor: 51)

Some claim to be believers, but the faithful true believers are the ones who say when called to the word of Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam to judge between them, we hear and we obey. We do not want to hear anything else, that is it. The Prophet sallallahu ‘alayhi wa sallam and Allah gave a word, and we do not want to hear your input about it.

THE STORY OF JULAYBEEB

Listen to the Hadith of Abi Barzat al-Aslamee radhiallahu ‘anhu. The Hadith is summarised in Sahih Muslim. In fact, Imaam Muslim has a chapter named after it:

بَابُ فَضَائِلِ جُلَيْبِ

He named a chapter after Julaybeeb radhiallahu ‘anhu.

A longer version is found in other books of Sunan. There is another one in Musnad Imaam Ahmad with the identical chain of Sahih Muslim but it has more details in it, so it is authentic as well.

Julaybeeb radhiallahu ‘anhu is a Sahaabi who did not look good. From his description you read, he was possibly short and you could also see that he was possibly poor. You might figure that he was possibly neglected and no one wanted to give him a wife. Even his name Julaybeeb is the diminutive (Tasgheer (تصغير)) of the word Jilbaab (جلباب), which is what women wear. It is a small version (Tasgheer). But the Prophet sallallahu ‘alayhi wa sallam loved this man, he gave him attention, he gave him sympathy, he gave him kindness and affection. Rahmatallil-‘Aalameen (رَحْمَةً لِّلْعَالَمِينَ), as he did with all the Sahaabah. Every last one of them thought that he was the most special man to the Prophet sallallahu ‘alayhi wa sallam.

The Prophet sallallahu ‘alayhi wa sallam was in a gathering when a man from the Ansaar was before him. He said I would like to ask for your daughter for marriage. The man got excited. He got happy and he said:

نَعَمْ وَكَرَامَةً ، يَا رَسُولَ اللَّهِ ، وَنُعَمَّ عَيْنِي

He gave words – yes of course. No question about it. Who would not want the Prophet sallallahu ‘alayhi wa sallam as a son-in-law, and the blood of his grandchildren having the blood of the Prophet sallallahu ‘alayhi wa sallam? The Prophet sallallahu ‘alayhi wa sallam said but it is not for me. The man said well who is it for? He said it is for Julaybeeb. Any one of the characteristics of Julaybeeb that I mentioned is sufficient for some to reject him. Imagine all of them together combined in one man. At that point, you can see that this man from the Ansaar hesitated. You can possibly imagine his voice softening as he said let me consult her mother. When he got to the mother, he said exactly what the Prophet sallallahu ‘alayhi wa sallam told him. He said the Prophet sallallahu ‘alayhi wa sallam is asking for your daughter in marriage. She said:

نَعَمْ وَنُعَمَّةٌ عَيْنِي

Who would not want that? Then he broke her happiness and cheer with saying but he does not want her for him, he wants her for Julaybeeb. You can imagine the sudden silence or the jaw possibly dropping and what went through her mind. Moments ago the dream of having the Prophet sallallahu ‘alayhi wa sallam as the son-in-law, and now Julaybeeb? She said:

أَجْلَيْبُ إِنَّهُ ؟ أَجْلَيْبُ إِنَّهُ ؟ أَجْلَيْبُ إِنَّهُ ؟

Three times. Julaybeeb? Yuck. Basically, Inyah (إنه) means yuck.

لَا لَعَمْرُ اللَّهِ لَا أَزُوجُ جُلَيْبًا

Wallahi I am not going to give Julaybeeb my daughter. We have better than him and you want us to give our daughter to Julaybeeb? When the man got up to return and inform the Prophet sallallahu ‘alayhi wa sallam of the decision of his wife, the daughter asked who does the Prophet sallallahu ‘alayhi wa sallam want for me? The mother told her the story. She said you reject what the Prophet sallallahu ‘alayhi wa sallam asked or recommended for me? Let me go forth with it, Wallahi Allah will never neglect me or forsake me.

What a woman. Wallahi what a woman. That is our point right here. We need to learn from that. We say these stories, but do we really learn from them? The submission of that young girl to Allah and the Sunnah – that is Tawheed, that is Imaan and that is Ihsaan. That is obedience to the Prophet Muhammad sallallahu ‘alayhi wa sallam that we are trying to get. This is sufficient for you to know. If you leave today with this alone, that is sufficient for you to be among those who are successful. She saw happiness in her life in the obedience of what Allah and the Prophet sallallahu ‘alayhi wa sallam chose for her, because happiness is in obedience to the Prophet Muhammad sallallahu ‘alayhi wa sallam. Seeking to please Allah and the orders of the Prophet Muhammad sallallahu ‘alayhi wa sallam will eliminate your pursuit of happiness, because happiness will then pursue you. That is what this woman understood.

Did she say is it Waajib? Did the Prophet mean it is Waajib? Is it Fardh? Is it obligatory for me or is he just recommending it? Did she say I do not find that in the Qur’an where he can force me to marry someone? Did she burst out laughing at her that beautiful woman from a prestigious family of the Ansaar marrying Julaybeeb? Did she say that does not apply to me? Well the Prophet sallallahu ‘alayhi wa sallam recommended and she accepted his recommendation, and the Prophet sallallahu ‘alayhi wa sallam died and his Sunnah is still there for you to apply it just like that woman applied it.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ... ﴿الْأَحْزَابُ: ٦﴾

The Prophet is closer to the believers than their own selves. (Surat al-Ahzaab: 6)

The Prophet sallallahu ‘alayhi wa sallam has precedence for the believers over your own selves.

What is the dowry? What is the house we are going to live in? What area of Madinah? Where is the source of income? The Prophet sallallahu ‘alayhi wa sallam recommended this man to this girl and that is all she needed to know. No other questions. It is as if she is saying mum I love you, dad I love you, but the word of the Prophet sallallahu ‘alayhi wa sallam is the only word I will take over your word, and his recommendation is the one I will take over you. That is her status and that is basically what you see from her statement.

What many neglect to mention when they mention this famous story is was it obligatory on her to marry this man or not? The Prophet sallallahu ‘alayhi wa sallam was asking and recommending. It was not an order. It was a Khutbah (خطبة), which means you ask. The recommendation of the Prophet sallallahu ‘alayhi wa sallam was not for a woman like this to reject, even if all the odds were against her. All the odds for her future are against her, but if the Prophet sallallahu ‘alayhi wa sallam recommended it then that is it, even if it was a recommendation. Imagine when you are told of a simple Sunnah and you sit and nag and

complain about it. This is a lifetime with this man. More so, imagine those who are told that the Prophet sallallahu ‘alayhi wa sallam said a Waajib, and they say oh it is not in the Qur’an. They sit and quibble and argue and want to debate you on whether it is Waajib or Sunnah. How do you say that? It was the fruit of Tawheed (exactly what we study) that was the means for her to submit to a mere suggestion by the Prophet Muhammad sallallahu ‘alayhi wa sallam.

Today you have people who go decades or a lifetime unable to quit an alcohol addiction or other addictions. They go in and out of alcohol rehabs and Alcoholics Anonymous. Alcoholism is now considered a disease. Read the reports – they say it is a disease and there is no cure for it. Nearly all the people who specialise in this field tell you there is no cure and it is a disease. They say no matter how long one remains sober, he can relapse any time. No doubt it is a strong addiction, but look at the Sahaabah. In Jaahiliyyah and in the beginning of Islam before it was prohibited, the Sahaabah were nearly all alcoholics. It was exceptional for some that they did not drink and it was documented that he did not drink. In the books you read that. Why? Because it was exceptional for one to not drink. And it was not just a weekend drinking, but it was an everyday thing. And it was not just at night-time, but it was day and night that they drank and they were deep into alcohol.

When the messenger of the Prophet sallallahu ‘alayhi wa sallam (not the Prophet) went out and shouted in Madinah that alcohol is prohibited, what do you think their reaction was to this strong addiction that today is considered a disease? The sip was on their mouth and some of them were about to drink.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ٩٠﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansaab, and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaytaan’s handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (Surat al-Maa’idah: 90)

...فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿المائدة: ٩١﴾

So, will you not then abstain? (Surat al-Maa’idah: 91)

إِنْتَهَيْنَا ، إِنْتَهَيْنَا

Why was there no epidemic and relapse among the Sahaabah, when it was a whole society that left alcohol? Why was there not an epidemic and relapse? Why did anyone not doubt the messenger of the Messenger? I am not saying the Messenger, but he sent a messenger to go shout in the alleys. No one said are you serious? Are you for real? No one said that. Why did anyone not ask is this Haraam or Makrooh? Is the Prophet saying this is Haraam or Makrooh? It was the Tawheed that the Prophet sallallahu ‘alayhi wa sallam worked on for over a decade that filled their hearts with Imaan, to accept the commands at such ease. They obeyed the orders and they refrained from the Haraam with no resistance. Rather, they obeyed it overwhelmed with joy that we are the honoured followers of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu ‘alayhi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surat an-Nisaa’: 65)

They will not be believers until you be the judge in all disputes between them.

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

And find in themselves no resistance against your decisions, and accept (them) with full submission.

You cannot just accept it. You cannot have any resistance for decisions and you have to accept it with full submission.

The wise father returned to the Prophet sallallahu ‘alayhi wa sallam and he said O Prophet it is your decision, and the Prophet sallallahu ‘alayhi wa sallam married her to this man. The days go by, they are newlyweds and the Prophet sallallahu ‘alayhi wa sallam goes to a battle. Do you think a partner of a woman in such status and obedience to Allah and the Prophet sallallahu ‘alayhi wa sallam is going to go and cry honeymoon? He is like her.

...الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ... ﴿النور: ٢٦﴾

Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women). (Surat an-Noor: 26)

Good spouses for good spouses. You brothers here, a lot of you are single and when you are having difficulty finding the woman at a high status in Imaan, then the problem is work on yourself. When you get to that status, Allah Inshaa Allah is going to provide you a woman at that same status (like Julaybeeb).

Julaybeeb joins in the battle. At the end of the battle, the Prophet sallallahu 'alayhi wa sallam usually asks in many battles and he is known to say who do you miss? Who do I miss from my Sahaabah? They begin to mention many names – so and so, and so and so. He says do you miss anyone else other than those who you mentioned? They say no O Prophet of Allah. Julaybeeb lived neglected, Julaybeeb lived a loner, but he had the honour of the friendship of the Prophet Muhammad sallallahu 'alayhi wa sallam who did not neglect him. The Prophet sallallahu 'alayhi wa sallam says but I miss Julaybeeb, so immediately they remembered and went in pursuit of Julaybeeb.

Then they find him near seven that he had fought towards the end of the battle. He fought them and he killed them, and they killed him. So he killed seven before meeting his end and they told the Prophet he is over there and they explained to him. He said he killed seven and they killed him, he is from me and I am from him, he is from me and I am from him, and he is from me and I am from him. The narrator of the Hadith said the Prophet sallallahu 'alayhi wa sallam kept repeating it either two or three times. The Prophet sallallahu 'alayhi wa sallam laid him in his forearms as the Sahaabah began to dig the grave. Imagine that. Then he the Prophet sallallahu 'alayhi wa sallam took him and put him in the grave with his blessed hands himself. The neglected man, the man who had an incomplete name and the man who was looked down on in society.

Thaabit said there was none from the Ansaar whose financial status was like that woman who married Julaybeeb. She used to spend and spend as if she never fears poverty, and it is because when the Prophet sallallahu 'alayhi wa sallam heard what she said, he said:

اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا ، وَلَا تَجْعَلْ عَيْشَهَا كَدًّا

O Allah, pour your blessings upon her and do not make her life hard.

Some other narrations said that there was not a man standing at the burial of Julaybeeb, except that he wished he was Julaybeeb. Radhiallahu 'Anhu Wa Ardhaahu Wa Jama'anaa

رضى الله عنه وارضاه و جمعنا وإياكم معه في (Wa Iyyaakum Ma'ahu Fil-Firdaws Al-A'laa)

(الفردوس الأعلى).